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CATALOGUE OF MANUSCRIPTS PRESERVED IN THE
CHAPTER LIBRARY OF WORCESTER CATHEDRAL.

Compiled by the Rev. John Kestell Floyer, M.A., F.S.A., formerly Minor Canon and Librarian of Worcester Cathedral, Vicar of Warton, Lancashire; and edited and revised throughout by Sidney Graves Hamilton, M.A., Fellow and Librarian of Hertford College, Oxford. Oxford, 1906, XVIII + 196 pages.

This book represents a kind of scholarly work of which unfortunately too little has been done in connection with the libraries of England. While Dr. M. R. James and a few other English scholars have been for some years, and are still, doing much towards cataloguing the collections of the various colleges of Cambridge and Oxford, there yet remains much to be done, even at the two great English universities. And the vast majority of cathedral and other "country" libraries are for the most part without any convenient, reliable catalogues. The Historical Manuscripts Commission and H. Schenkl in his *Bibliotheca Patrum Latinorum Britanniae* (*Sitzungsberichte der kaiserlichen Akademie der Wissenschaften* of Vienna) have indeed browsed over the entire field. But in one case the chief concern has been the cataloguing manuscripts of historical value only, while in the other the work has of necessity been limited mainly to the recording of pieces which are of especial interest to the student of mediæval theological literature. Both Schenkl and the Historical Commission have occasionally described pieces contained in the manuscripts they examined which are of interest to students of mediæval literature in the broader sense, but we are never sure that either of them has made an exhaustive list of the manuscripts in any library, or of the pieces of any manuscript. Schenkl's catalogue, for instance, of the Worcester Cathedral library (see *Sitzungsberichte*, vol. 139, No. X, 1898, not 1894, as stated by Hamilton, *Preface*, p. vi, footnote) takes no account of the Folio manuscripts (six in number) after F. 171, though FF. 175, 176, 177 contain almost exclusively Latin pieces of a mediæval theological character.

The new Catalogue of Floyer and Hamilton is therefore a valuable addition to the library literature of the world. It is a neat, attractive, interesting volume, containing a short Preface in which Mr. Hamilton describes the origin and plan of the catalogue, a very interesting and illuminating Introduction (pp. IX-XVIII) by Mr. Floyer on "The Mediæval Library of the Benedictine Priory of St. Mary, in Worcester Cathedral Church," the catalogue proper (pp. 1-157), "Fragments" (pp. 158-164), "MSS. formerly belonging to the Library of Worcester Cathedral, now in other Libraries" (pp.

165-175), an "Appendix" (pp. 176-192) in which "are collected certain documents found in the MS. volumes which are the subject of the present Catalogue, though not forming part of their text; together with some additional notes," and an Index (pp. 183-196). The volume is moreover adorned with a Frontispiece,—a facsimile of a "Leaf from a Choir Book of the Fifteenth Century",—and three additional illustrations: "Ownership Marks from MSS. in Worcester Cathedral Library" (to face p. XIII), "Binding of a Book" (to face p. XVI), "Seal Impressed on Q 28" (to face p. 192).

We learn from the Preface that most of the work of compilation and description of the first 110 Folio MSS. was done by Mr. Floyer, while Mr. Hamilton is mainly responsible for the remaining 67 Folios and all the (100) Quartos, and in fact for the rest of the book. Mr. Floyer gives in the Introduction (which is mainly a paper formerly contributed to *Archaeologia* vol. lviii) an interesting account of the origin and growth "of the ancient Library of the Cathedral priory of St. Mary, Worcester," which "as an institution is older than any portion of the present buildings." In its earliest, unexploited form the collection of volumes was one of the most important possessed by any English cathedral library. "There are 275 volumes still remaining which date from the eleventh to the sixteenth century, and sixty-six which formerly belonged to Worcester are in existence in other libraries in England. This makes a total of 343 (*sic*) now existing. Of this number a very few have been added since the dissolution of the priory. A thorough search would doubtless bring to light several others formerly belonging. To estimate the original total there must be added a large number of service books, which were generally the best written and illuminated, and so most liable to spoliation and dispersion, and a number which it is impossible to conjecture, which have been either wantonly destroyed at different times or have perished through decay.

Of the 275 volumes which now remain in manuscript, only a few seem ever to have belonged to other religious houses, and to have been added since mediaeval times. The great majority are of the fourteenth century. The earlier books, that is of the tenth to the thirteenth century, are for the most part collections of Homilies of the Fathers in Latin, including many of English writers such as Bede and Anselm. Another group written in Anglo-Saxon, many of which were left to Corpus Christi College, Cambridge, by Archbishop Parker, is made up of miscellaneous collections of Canons, Constitutions, Creeds, etc., and the Anglo-Saxon Homilies of Lupus, Aelfric, and others. Perhaps the most interesting early Worcester books now existing are

the copy of Gregory's 'Pastoral Care' (Hatton, 20) and a copy of Gregory's 'Dialogues' (Hatton 76), both apparently autographs of Wæfrith, bishop of Worcester, 873-915 and written for King Alfred. The 'Pastoral Care' has the Worcester inscription on the first page, and the 'Dialogues' begins with the celebrated preface of Alfred.

The Worcester copy of Florence of Worcester's Chronicle, which is contemporary with Florence, still exists (C.C.C. Oxon. 157), and two beautifully written manuscripts, apparently autographs of Prior Senatus (1189-1196), are preserved; the one a copy of the Vulgate (C.C.C.C. 48), the other of the Evangelists (Bib. Bodl. Oxon. Rawl. G. 168).

Of twelfth century manuscripts should also be mentioned the Commentary of Vacarius on Justinian, said to be the only copy of this work in England (Worcester Cathedral MS. F. 24). There is also of the twelfth or early thirteenth century an interesting group of early Latin translations of the works of the Arabian School of medicine, Constantine of Monte Cassino, Isaac, Joannitius (Honein ibn Ishak el Ibadi), and others (*F.* 70. 85; *Q.* 39, 40, 41).

The books of the thirteenth century are not numerous, but among them should be mentioned the unique Worcester Service Book (*F.* 160), a combination of Processioner, Antiphoner, Kalendar, Psalter, Litany, Hymnal, Collects, *Sanctorale*, *Dirige*, and *Missale* according to the Worcester use. There is also a good group of Canon and Civil Law, chiefly Gratian's *Decretum*, with commentaries on it, and Justinian and his commentators. They have the characteristics of being as a rule particularly well written, with wide margins, and for the most part have been very little read.

In the fourteenth century, to which the majority of the books belong, the influence of university life is largely felt. Many of the Benedictine houses had a house for their own students at Oxford or Cambridge, or at least a share in one. The Worcester students went chiefly to Gloucester Hall, now Worcester College. There they learned the art of writing after the newer models. . . The monastic custom in later days of making entries on the fly-leaves of books as to their cost and of the succession of ownership is well known. In many of the Worcester books, in spite of careless rebinding, these entries remain. But even with their assistance it is impossible to determine which were written in the Worcester monastery or by the monks themselves, and which were purchased."

As to the general appearance and the bindings of these ancient books Mr. Floyer says (p. XV ff): "The books of the mediæval library are not in any sense fancy productions. There are no illuminations, and only an occasional good initial or

border is introduced to relieve the dull usefulness. . . . As a rule they are essentially books made to be read and to last. The ornate and beautiful books of hours and mass books which were made for the rich and the pleasure of the devout never seem to have found favour among the Worcester Benedictines, and those that did have all disappeared. The writing is always in black with occasional rubrics, and the initial always in red and blue with scarcely any gold. Green is used in the earlier MSS., but not in the later, though the severe simplicity of the latter is sometimes softened by curious designs in penwork filling in and proceeding from the initials, and often the writing of the first words is purposely fanciful. Only in a few of the more elaborate are figures of what may be called the combination of animals which defy natural history and which the illuminator often appears to have invented at the moment to suit the exigencies of the vellum or the space to be occupied. The typical Worcester book is worth describing. It is essentially a home production. The sheep of the farms provided the cover, the oak trees furnished the boards. The quires of vellum are sewn with hemp on to ligatures of hide, the ends of which are taken down through holes in the oak boards, brought up again an inch further on and finished in a neat knot. The ligature is let into the board on both sides so as to provide a smooth surface for the covering skin. A stiffening of plaited hemp is also worked on the upper and lower edges of the back. The whole is then covered with white sheepskin. A strap is riveted with an iron stud on to one front edge of the cover, carrying a brass clasp, which fits on to an iron pin set in a small brass plate about the middle of the reverse cover. Some of these clasps are preserved and are often chased with some care. A vellum label is then stuck outside the last cover with the title of the book. This is the usual type, of which of course there are many small variations. The whole production is most workmanlike and durable, as is proved by the fact that some of these bindings are still supple and in good order after four or five hundred years of wear, dust, neglect, and other destructive influences."

The extracts are sufficient to show both the scholarly character of the work and the author's attractive style. It is indeed an unusual thing for the author of a catalogue of manuscripts to show any appreciation of the graces of style. Like most other works of a scientific character, such catalogues are apparently considered most valuable and useful when their compilers are most successful in making them unattractive and unreadable. But the makers of the Worcester catalogue seem to have taken particular pride in writing and compiling an interesting account of their very interesting subject. Even the descriptions

of the manuscripts, and the listing of the various pieces do not present that repellant front to the reader which he has learned to expect from his experience with the average catalogue. The descriptions are accompanied by numerous comments of a bibliographical and historical kind which are likely to attract the attention of the casual reader, and which are a boon to the serious student. For instance, in the account of the contents of *F. 1* on the first page of the catalogue proper, the comment is given after No. 1 (*Historia Scolastica Veteris et Novi Testamenti*) that it is "one of the four copies in the library of Comestor's popular work. See *F. 33, 37, 138*. For the first introduction of this history to St. Alban's (perhaps to England) see Hardy (*Cat. Brit. Hist.* iii. 321). Comestor died 1198. He also wrote a book of eighty sermons, which have not been printed." And we are given certain items of valuable information about the second piece (*Corrogationes Promethei Alexandri Neckam*): "For an account of Neckam see T. Wright's Introduction to his edition of Neckam's 'De Naturis rerum,' Rolls Series. Another by Paul Meyer, *Notices et Extraits des MSS. de la Bibl. Nat.* Also a paper on his monument by J. K. Floyer, *Associated Architectural Societies' Reports*, 1897. Neckam died in 1217, and his effigy is in the cloisters of Worcester Cathedral. He was the author of many other works, of which a list is given in Cave and Bale."

The description of the first manuscript is a very good average specimen of the work of Messrs. Floyer and Hamilton. Where an author's name occurs for the first time a few of the important facts and dates of his life are reproduced. In the account of a manuscript we generally find the beginning and ending of each piece, a brief description of the binding and the handwriting, and the date. The conclusion of the description of *F. 16* (p. 9) may be taken as a typical specimen: "Rebound in dark red skin. Initials in red and blue. Tabula at beginning. Annotated throughout in two hands. XIV cent." The date is, however, not always added, because perhaps it is unknown.

A casual glance at the catalogue shows what we should naturally expect, that the contents of the MSS. in the Worcester collection are principally of a mediaeval religious or theological character. But there are several MSS. which contain works of a secular moral and historical nature. For example, *F. 4*. contains 'Commenta super duodecim libris Metaphysicorum Aristotelis'; *F. 24*, 'Vacarius's Commentary on the Code of Justinian'; *F. 61*, a 'Collection of Grammatical works' (by Jerome, Brito, William de Monte, and Richard Hanbury); *F. 66*. Boethius's Latin translation of certain philosophical works of Aristotle and Porphyry; *F. 80*, the 'Gesta Roman-

orum,' "an entirely different collection from that of the printed 'Gesta,' and it is probably the Anglo-Saxon collection, which has been attributed to John Bromyard (temp. Ric. 11);" *F. 85*, the Aphorisms of Hippocrates, and several Latin translations of Greek and Arabic medical treatises; *F. 155*, 'Holcot super librum Sapientiae'; *F. 172*, certain moral treatises of Richard Rolle of Hampole, and Peter Alfonse's *Disciplina Clericalis*, all in English prose; *F. 174*, Ælfric's Grammar and Glossary; *Q. 5*, Bede's 'De arte metrica' and other grammatical works, etc.

Q. 84, is particularly worthy of note because it contains Purvey's recension of Wycliffe's translation (completed in 1388) "of the New Testament, and it is one of the few finely illuminated books in the library."

The careful examination of the contents of the various MSS. of the collection by the authors of the catalogue is everywhere in evidence. In describing *F. 10* ('Liber Sermonum') for instance, a piece of English is quoted from "the middle of a sermon, otherwise entirely in Latin... which might be the fragment of a Passion Play:—"Virgo eius mater quam tradidit

Johannis custodie quando dixit

Mulier, ecce filius tuus, etc.

A blysseful mayden and modyr! this is a wonderful change: the angell behette (i. e. *promised*) the that kryst walde be thi sonne & dwel wyt the & now he takys the a new son & gosse fro the.

The angell sayde to the that the fruyt off thi body sulde be blyssede.

Ande now in the dome of the Jewes criste is a cursed;
At hys burth thu harde angels syngynge,
And now thou seyes his frendys wepynge;
At hys burth kynges & schiperdys dyd hym omage & wurschyppe,
And now al men don hym despyte & schendschyppe;
At hys burth thou wantyd womans wo,
Bot as thou wel fellys now it ys noght so;
Some tyme thou hadest cause for to synge lullay,
But now thi songh ys all of wylaway;
Somtym thou fed hym wyt thi sweet mylk to his esse,
Ande now the Jewys fedyn hyme wyt bitter gall to his disesse;
Som tyme thou fonde hym in the mydys off the doctors in the temple,
And noy thou ffyndyst hyme hangynge in the mydys of the Jewes on the krosse.

Crisostomus de planctu beate virginis ymaginat quod beata virgo stans sub cruce dixit filio suo sic; Fili agnosce matrem tuam; exaudi prece meam: decet filium audire matrem.—

A son! take hede to me whas son thou was

And sett me uppe wyt the on i crosse,
 Me here to leve an the thus hense go;
 Yt ys to me gret kare & wo;
 Stynt now sone to be harde to thi moder,
 Thou that ever was god to all other.
 Et sic (idem doctor ymaginat ibidem) filius matri conquerenti
 respondet—
 Stynt now moder & wepe no more;
 Thi sorow & thi dysesse grevyssse me ful sore;
 Thou knowyss that in the I tok mannys kynde;
 In hyt for manny sin to be pynde.
 Be now glad moder & have in thoght
 That mannes hele is fondyn that I haue soght;
 Thou salt noght now bare what thou hast done;
 Lo Ion thi kosyne sal be thi son. Explicit”
 This manuscript belongs to the fifteenth century.

F. 147 is in many respects the most noteworthy MS. of the entire Worcester collection. Its contents are in the main of a secular character, embracing (1) ‘*Libri ethici Catonis* [*Disticha*]’; (2) ‘*Liber Theoduli* [*Theoduli Ecloga*]’; (3) ‘*Claudianus de Raptu Proserpinae*’; (4) ‘*Liber Statii Achilleis*’; (7) ‘*Anticlaudianus* (*Alani de Insulis*)’; (9) ‘*Horatii Carmina*’; (10) ‘*Iuvenalis*’; (11) ‘*Persius*’; (13) ‘*Urbanus*’; (14) ‘*Lucanus*’.

The MS. belongs to the fourteenth century and the “collection”, says Hamilton (p. 78), “is the most decidedly literary in character to be found in any volume in the library. Unfortunately it is sadly mutilated.”

A version of Richard Rolle of Hampole’s ‘*Psalterium Latine et Anglice, cum glossa Anglicana ad singulos versus*’ is preserved in *F. 158*. Hamilton is inclined to think that the fragmentary version of the Psalms contained in *F. 172* is also the work of Rolle of Hampole. “Evidently this version” (*i.e.* of *F. 172*), he says (p. 98), “and the first prologue are substantially Hampole’s though this MS. and *F. 158* do not correspond word for word. But Hampole’s psalter occurs in more than one dialect of English.” It is true, as Hamilton shows, that a comparison of the last verse of the *F. 172* translation (it does not end with “Ps. 83, 18,” as Hamilton says, but with Ps. 73, 19. And on the margin of fol. 213 the number of the Psalm is designated “C.L. xxii”) with the corresponding verse of the *F. 158* psalter shows a rather striking resemblance between the two. But I am not sure that the similarity between the version of *F. 172* and the Purveyite translation (*cf. The Wycliffite Bible of Forshall and Madden*, II, 811) is not even more striking and in all respects closer.

F. 166, a seventeenth century MS., also contains the Hampole Latin-English psalter (cf. p. 94).

F. 160 contains an "Antiphonarium, etc." and it dates from the early thirteenth century. The MS. is important because it "is perhaps the only standard service-book of the Cathedral remaining from ancient times" (cf. p. 90).

If the description of *F. 172*¹ (p. 96ff) may be taken as a specimen of Mr. Hamilton's accuracy as a bibliographer (the writer is quite familiar with this valuable MS. and its contents), then the catalogue is unusually trustworthy. The first piece, a fragmentary version of the 'Gospel of Nicodemus' in Middle English prose, does not end at f. 16 but at f. 12; altho the *Explicit passio Nichodemi* occurs near the middle of f. 16. The leaves 13-16 contain a version of the Oil of Mercy and Origin of the Cross legends. But the cataloguer would have to be familiar with the contents of the pieces in order to detect this slip of the copyist. Then the second piece, according to Hamilton's list, Hampole's 'Libel of the Amendment of mannes lif' does not begin at f. 16, but at f. 17; and the words quoted by Hamilton (p. 96), "It was wont to be douted, are not the *Incipit* of the 'Libel,' but of a homily on the giving of tithes (ff. 16-16b) which he fails to record. It is also somewhat misleading to call Peter Alfonse's *Disciplina Clericalis* (No. 9) "Sayings of philosophers", but this is a pardonable slip. And 11 (Treatise of the Pope's authority in excommunication,) ends on f. 155 instead of f. 154. The *expl.* and *Inc.* should have been given of 'The Statutes of blac Rogier' (No. 12). In fact it would have been better to arrange No. 12 differently. The three pieces listed as i, ii, iii under the heading 'Certain Constitutions Ecclesiastical' have no intimate connection in date and origin and should have been catalogued as 12, 13 and 14, or as 12 and 13. The Statutes of Roger le Noir must have been written while he was Bishop of London (1229-1241), while the Constitutions of Robert of Winchelsey could hardly have originated before the last decade of the thirteenth century (he was Archbishop of Canterbury 1294-1313), and the date of the 'Constitutions' of William de Courtenay occurs at the end of that document: "Given in our manor at Lamblith (Lambeth) the Xi Kalendis of December, the yeere of our Lord MCCCCLXXXViii, and of our translatioun the Vii."

Following the 'Constitutions' of Archbishop Winchelsey, which come after the 'Constitutions' of Archbishop Courtenay,

¹ On the inside of the front cover near top of the page are the words (in late hand): *Liber Decani et Capituli Eccles. Cath. Vigorniensis*, 172.

there is a list of sacrificial vessels and priestly garments, together with a calendar of saints days celebrated in the church in England, extending over about one page of the MS (ff. 165 b-166), which closes with the words: "Writen Anno domini Milesimo CCCCLVII." So far as the arrangement in the MS. is concerned this last page might belong to the preceding 'Constitutions'. But the date, 1447, cannot possibly be that of the writing of Winchelsey's Constitutions, nor can it be associated with the name of any one of the prelates previously referred to. It is not at all improbable that it is the actual date of composition of the manuscript *F. 172* itself. The hand seems, to be sure, to be somewhat later than the middle of the fifteenth century, but it is hardly possible to obtain anything like accuracy in dating a MS. by means of the handwriting alone. This part of the manuscript was very probably written in the year 1447, and since the entire book was written by one scribe, the rest of it must have originated about the same time.

Hamilton's comment on these constitutions, "All the above ff. 155-166, are done into English by an amazingly incompetent translator", applies equally well to most of the pieces of the MS.

This MS. is plainly bound (seventeenth or eighteenth century) in rough brown leather. Near the top of the *recto* of the first fly-leaf we find the words, "See Leland de Scriptoribus Britannicis, p. 345, cap. 372 De Richardo Hampolo. Will. Ballard 1707; W. Thomas." Then at the bottom of the same page there are extensive notes,—data about numerous manuscripts of the works of Richard Rolle of Hampole, and the libraries where they are (or were) preserved. The "notes" are continued backwards on the inner side of the first cover, and they are all in the handwriting of the name "W. Thomas."

The notes may have been copied from the catalogues of Bale, Barnard and Leland. At any rate we find this reference near the bottom of the first fly-leaf: "Cod. Ms. Ashmoleani 6921 Ricardus Rolle Hampolensis de stimulo conscientiae fol. membran. obiit 1349. Vide Ba. p. 431,41". This note is followed by what seems to be a query of the scribe: "Qu. if he be the same, for in the MS. in the library of York Cathedral are these words: Expliciunt capitula de Emendatione Vitae per venerabilem Ricardum de Hampule Eremitam qui festo S. Michaelis 1449 migravit ad Deum; it is the same, and instead of 1449 it must be 1349. Vixit tempore Edwardi Tertii Anglorum Regis, obiit anno Domini 1349 in festo St. Michaelis. Sepultus est honorifice in Hampolensi Monasterio Virginibus sacro quod quatuor passum millibus destat a Duncastro celebri Eboracensis provinciae oppido. Leland de Schipt. p. 349".

After this we have a descriptive list of more than a dozen MSS. containing works of Richard Rolle of Hampole, which are preserved in various English libraries.

The only Old English MS. of this valuable collection, *F. 174*, which contains Ælfric's Grammar and Glossary and belongs to the twelfth century, is of course particularly interesting and valuable, altho it has been considerably mutilated. It has been described several times, but nowhere better than in this catalogue.

One of the quarto manuscripts, *Q. 5*, which contains mainly Latin grammatical and critical treatises, and is in an eleventh century hand, has the following O.E. charm for fever on the *verso* of a fly-leaf at the end (cf. p. 107): *Þis mæg wið gedrif genim. ix oflætan 7 gewrit on ælcere on þas wisan. IHC. XPC. ∟ sing þærof ix paternoster ∟ syle æt æenne dæg iii ∟ oðerne iii ∟ ðriddan iii ∟ cweðe æt ælcon siðan þis of þone mann.*

In preparing his description of "MSS. formerly belonging to the Library of Worcester Cathedral, now in other libraries" Mr. Hamilton might have consulted with profit Wolfgang Keller's excellent book, *Die Litterarischen Bestrebungen von Worcester in Angelsächsischer Zeit (Quellen und Forschungen, Strassburg 1900)*, where several of the most important Old English MSS. that formerly belonged to the Benedictine collection at Worcester are discussed with great erudition. But even this oversight has in no way impaired the excellence and usefulness of this model catalogue of mediæval manuscripts.

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THE ORIENTAL TALE IN ENGLAND IN THE EIGHTEENTH CENTURY. By Martha Pike Conant, Ph.D. Columbia University Studies in Comparative Literature. New York: The Columbia University Press, 1908. Publishers, The Macmillan Company, 66 Fifth Avenue, New York. Price, \$2.00 net.

Between 1684 and 1786 Miss Conant finds a pronounced tendency both in France and in England to orientalize—sometimes very slightly, sometimes as thoroughly as might be—the novel, allegory, tale, vision, drama, and fictitious correspondence. This material she very effectively divides into four main groups,—imaginative, moralistic, philosophic, and satiric. A rather long chapter on each of these groups, together with a final "literary estimate," an introduction, appendices, and an index, make up the work.